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WEEKLY REVIEW.

—CENTENARIES are, we suppose, a modern institution. They are at all events the order of the day at present. Almost every year we come to now-a-days, is found to be the anniversary of some event in the last century, which though perhaps little regarded at the time has turned out to be the seed of some thing great in the estimation of men, if not in reality. Two years ago, some were celebrating the anniversary of the death of Voltaire. This year there is a celebration of the commencement of mission work in Tinnevely by Swartz. The centenary of this event was celebrated at Palamcottah on the 27th inst. Swartz, it appears, had paid some visits to Palamcottah before 1780, and had even baptized some persons there, among others a Brahmin widow; but in 1780, he organised a Christian congregation there. One of the members of this congregation was the father of Vedaayagam Sastriyar, the celebrated Tanjore poet. Jaenicke came there in 1791 and it was while he was there that the movement among the Shanars began which has since assumed such proportions. He died in 1800. Guericke, who followed him in Tinnevely, baptized 1300 persons and Satyanathan, a Native preacher, twice that number. The Mission came under the care of the London Miss. Society in 1806. In 1811 the district was devastated by pestilence, and the Christians being then without due pastoral care, about a third of them went back to devil worship. Mr. Hough, Chaplain, who came to Palamcottah in 1816, is spoken of as the second founder of the Tinnevely Mission. In 1820 came Rhenius of the Ch. Missionary Society. At present there is in the district, a Protestant population of 97,605 of whom 13,265 are communicants. The C. M. S. have 8,378 of these communicants; the S. P. G. the remainder. There are 89 Native Ministers, ordained, of whom 58 belong to the C. M. S. We glean these facts from an address delivered by Bishop Caldwell at the celebration referred to. Voltaire proclaimed as loudly as he could and with the utmost positiveness, that Christianity was disappearing from the earth and, in another century, would be a thing of the past. One seed that he would have thought a very contemptible one has wrought a prodigious change in a populous province of Southern India, and there never was a time in the history of the world when Christianity was giving peace and joy to so many millions of the earth as it is to-day.

—SHISHOOPAL, the Children's Friend, is the title of a Marathi book published by the Am. Marathi Mission, and is the third of the American Mission Prize Series. The author is Mr. Anand Marati Sangale, to whom was awarded the prize of Rs. 100 promised to the successful competitor. This book is of 65 pp. and is sold at one and a half annas. The

lessons to be derived from the study of the habits of ants viz. industry, perseverance, union, compassion, foresight, are here set forth. These lessons are inculcated in a way well fitted to interest the young. There is then something about the seed of righteousness, what it is; how it is to be sown and what the harvest. We have much pleasure in commending this little book to our readers.

—BUNDHALAS the opening of the prison, an address by the Rev. Dr. Jas. Hamilton, translated by Rev. Baba Padamanji into Marathi, has been published by the Bombay Tract and Book Society. 27 pp. 18mo. Most of our readers are probably acquainted with Dr. Hamilton's writings, and know how happily imagination, thought and power of expression combine to give value to his writings. We have here one of the parables by which he brings out the old unchanging truth into fresh exhibitions. We need say nothing of the translations of Mr. Baba Padamanji; they speak for themselves.

—THIS is the last number of the *Bombay Guardian* that can go to England via Southampton. There is now but one route for postal matter, via Brindisi, and the postage on each copy of our paper will be one and a half annas. This is a tax of about five rupees a year on a paper which costs but six rupees.

—SOME writer keeps the *Indian Mirror* supplied with examples of what he calls "palpable contradictions" in the Bible, proving non-inspiration. These have been often explained, and many of them are excellent proofs that the New Testament was written by those who wrote independently of each other and without collusion. Some of them appear contradictions simply because of the defective translation. Matthew says that our Lord was tempted after the 40 days. Mark says: "He was then in the wilderness 40 days tempted of Satan. Mark does not say that Christ was tempted all that time. He was in the wilderness 40 days. He was during that period or at its close tempted of the devil. It is not a matter of the slightest consequence how long the temptations lasted; Mark goes on to describe the temptations, and makes it evident that he does not mean that Jesus was tempted all through the 40 days. Luke says: "Jesus—was led by the Spirit into the wilderness being 40 days tempted by the devil." But in the original the expression 40 days is not inserted in the heart of the participle "being tempted," (one word in the original.) Luke, like Mark, simply says that Christ was led by the Spirit into the wilderness, was there forty days, and was there tempted. These desperate attempts to find contradictions in the Bible confute themselves for those who will read the Bible with the least impartiality.

—THE report of a great defeat sustained by the Russians near the Caspian, has not been confirmed.

—WE understand that Dr. Bissell of the American Marathi Mission, lately baptized 24 adults in a village near Ahmednuggur.

—The annual meeting of the missionaries of the C. M. S. in Western India has been held this week in Bombay.

—We have received several numbers of a handsome monthly entitled "Service for the King," treating specially of the work carried on in connection with Conference Hall, Mildmay Park. It is published by John F. Shaw & Co., Paternoster Row.

—OUR readers will not forget the special meetings to be held next week under the auspices of the Bombay Missionary Conference. It is at least as important and as fitting that Christians living in India should take an interest in Missions as that Christians in England or America should do so. We do not believe that there will be any very marked success attending the preaching of the Gospel in the capitals of India until Christians of the different denominations sojourning there be led to feel deeply on the subject, and unite at the throne of grace in asking God to bless the preaching. We hope the letters in our last and present issues regarding union prayer-meetings, will not be without fruit. We believe there is an increasing interest in the subject. The week of prayer at the beginning of this month was observed with more heartiness than similar meetings have usually been in Bombay.

—MEETINGS have been held in Bombay and Madras to organize measures of relief for the suffering in Ireland. The Bank of Bombay will receive subscriptions.

—BABOO Keshub Chunder Sen gave a lecture last Saturday in the Town-Hall, Calcutta, on God-Vision. He is represented as having said:

"Science was not all. It did not account for all phenomena, and even if it did there was something beyond. What was that? He answered this question by giving in detail the operations of material functions, and then deduced the conclusion that there was an All-seeing, Omnipresent, Almighty power which governed all these several functions; thoughts and ideas being but manifestations under different shapes of the living, ever present Deity, who, in whatever form, under whatever garb, in whatever religion, was the fountain and source from whence all men saw, thought, felt, or did,—or, in other words, that the Deity was all, and would continue to be all, to all and everything, in this world or the next. Science was no doubt an excellent thing, but science was nothing—God was all. He was even more than Pantheism believed in, and this was so, however we willed otherwise, even the will, if it went wrong, did so under an impulse from the Deity for His own ends, and for the good of the world at large. The lecture concluded with an appeal to all present to believe in this God-vision; that it was a fact ever present and one which would remain a fact unto the end of time."

By God-vision he means seeing God. He asserts that God is visible. And yet we are

told that he deduced from the operations of material functions the conclusion that there is an Omnipresent, omnific God. Now to deduce is one thing, and to see another. We do not need processes of reasoning to show the existence of that which we can see. Does he mean what our Lord means when he says, "Blessed are the pure in heart; for they shall see God?" The Baboo seems however to be simply teaching a form of Pantheism. The Hindoos say *Eekhwur Kurtta Kurawita*. That is God does immediately or mediately every thing. So the Brahminist sees God in the misconduct of men. The Hindoos say that all religions are from God; and this too appears to be the sentiment of the Baboo.

—The friendly advances made by clergymen to actors and actresses through the medium of "the Church and Stage Guild" have elicited some unfriendly notices from the latter. A ballet girl, writing to *Truth* is so glad that that paper has exposed 'the impudence of a dozen curates' who 'sought to bring themselves to notice' by blandly asking the actors and actresses to be good. This ballet-girl says that she and her fellow artists are as good as the people who come to see them act, and possibly she is right.

SOME of the works of the Rev. Mark Guy Pearse are well-known and held in high and justly-deserved esteem. In a recent number of the *Wesleyan Methodist Magazine*, we find a 'homely paper' of his, containing some very suggestive remarks on the miracle of the loaves, that is, the miracle of the loaves that are put upon our table day by day. We will try and condense what he says, beginning with an extract from MacMillan's "Bible teachings in Nature."

"The corn-plants are utterly unknown throughout all the geological periods. Not the slightest trace or vestige of them occurs in any of the strata of the earth until we come to the most recent formations contemporaneous with man.—The testimony of geology therefore confirms unequivocally the testimony of Revelation, and shows that corn was not only specially created for man's use, but also got ready specially for the appointed hour of his appearance on earth."

The fact that is here brought to notice will perhaps bear upon the question of man's antiquity. This *en passant*. Mr. Pearse asks "how has man come by this corn?" He says: It has never been found any where in a wild state. Other produce is met with first in some poor and mean condition, from which it is raised by our care to greater worth. But wheat is found only where the ground has been prepared for it so that a knowledge of its nature must have been given with its first possession. In Eden the man and his wife were to eat of the fruit of the garden. But when he had eaten of the forbidden tree, he was put down lower for his food. He must bend over the ground and fetch up food in the sweat of his face. So corn is first spoken of as a strange and exceptional thing—the special gift of God to man. In its continuance as in its origin, bread corn is a standing miracle. The grass springs up, and in dying scatters the seed of another crop. The fruit of the tree drops to the ground, sowing its own seed. But not so with the corn. Where man's toil has made the ground ready, where the plough has turned the furrow, and where his hand has sown the seed, there only shall come the

shout of the harvest home. Another feature of this miracle of the loaves is this—Wherever man can settle, there corn will grow, in the bleak north, in temperate climes, in the tropics. Its use, too is worth a passing thought. Man, lacking the instinct of the lower animals, must certainly have let this gift perish, before he could have discovered its purpose. Whately tells us that when the missionaries introduced the culture of wheat into New Zealand the Maories were much rejoiced to learn that bread was to come from it. When the corn had grown up tall and ripe they dug up the stalks, expecting to find loaves growing at the roots. When they found nothing but hairlike fibres, they turned angrily upon the missionaries, and charged them with deception. It never would have entered their heads to take the seeds and grind them, make the powder into a paste and then bake it.

Speaking of the results of this miracle of the loaves, Mr. Pearse remarks that wherever corn is not found, man is a savage. The first step in the history of a nation is the turning of the first sod and the sowing of that first handful of corn. Not only is it the beginning of civilization, but of commerce too. The seed is sown; now the people must wait for the harvest. This means economy and foresight; arrangement and exchange. The corn-field is the lowest form in God's great school. Plough, till, reap,—or starve. The season, the soil, the sunshine, the showers are subject to God's laws and before the man can eat he must learn to comply with these laws. Here too, God exercises our noblest virtues—brave faith and hopeful patience.

These observations will afford much fruit for reflection. What an admirable school would nature be, if man were disposed to learn. He cannot take a step without the co-operation of the God of nature. The glorious God who created him for a filial relation to himself, has made it absolutely necessary for man to walk with him. It is only as a co-worker with God that he can eat. And God, on his part, covenants that he will not carry forward the beneficent ministry of nature except in partnership with man. What then but an enemy is he who seeks to blind man to the wondrous working of a benignant God? In this connexion we find much to think about in the following passage written by Isaiah centuries before Aristotle or Plato lived:

"Give ye ear, and hear my voice, hearken and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of the ground? When he hath made plain the face therefore, doth he not cast abroad the fitches, and scatter the cummin and cast in the principal wheat and the appointed barley and the rie in their places? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned round upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised, because he will not be ever threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in working."

A FRIEND asks our opinion touching a statement that he has heard made, that there will be temptation in heaven though there will be no yielding to it. If the party mak-

ing the statement simply meant by it that we shall have the same moral natures in heaven that we have here, that we shall be influenced there as we are here by motives, and shall retain our freedom of will, we agree to the proposition. But the expression might easily mislead, for the word *temptation* is ordinarily used to express a solicitation to evil by which the mind is more or less affected. But we find that even here people are placed beyond the reach of temptation in this sense. For instance, a man who has been given to drink, may be so completely delivered from the craving, that the sight or thought of drink only excites in his mind a feeling of repulsion; and he may walk in the midst of solicitations to drink without being in the least degree tempted to drink. A man may by the power of the Spirit of God be so completely delivered from the sin of covetousness, that he shall never once be tempted to indulge it; yet he is exposed to the same solicitations that he was before, and should he forget whence his strength is derived, it is not impossible that he may succumb again. Now the heavenly condition we understand to be one in which the lesson of complete dependence on the Spirit, has been learned never to be forgotten, and the will of God is become the will of the creature. All the forces of the sanctified nature are in antagonism to evil. A man who has spent some years in a noisome dungeon and is then liberated, may have at any moment the opportunity of returning to it, but there is the absolute certainty that he will not. And the redeemed shall have the absolute certainty that they will never be brought under the power of sin again, or be in the least degree disposed to approach it. We are told by John that perfect love casteth out all distressing fear, giving the assurance that we shall be kept by the power of God through faith all our days. In heaven there is to be no more sorrow or pain, and accordingly, there must be an habitual assurance that we shall be kept for ever from the power of evil.

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THE ECLIPSE OF FAITH.

THE things of this world exercise a kind of mirage upon the young, inducing the idea that they have a value which they have not, that they are able to meet the wants of man's nature and, in consequence of this, the question of what is to come after this life is ended, does not much arrest their attention unless forced upon them by some special and striking providence. A great deal of the literature which is provided for them is of a character to maintain and strengthen the illusion to which we have referred. They have little feeling of the value or necessity of religion. We are not referring to those who have had the advantage of a good religious training, who, from their childhood, have been taught man's dependence upon God, and have seen the beauty and reality of religion exemplified in the lives of those with whom they are intimate. Alas, comparatively few, even in lands called Christian, have had the advantage of such training;

THE LAW OF KINDNESS.

BY MRS. PENNEFATHER.

(Notes of the Bible Subject at a Tuesday Prayer Meeting.)

"She openeth her mouth with wisdom, and in her tongue is the law of kindness."—PROV. XXXI. 26.

It is pleasant to remember that our weekly mottoes belong not to ourselves alone, but to all the members of our Association; so that we are united in thought with many Christian friends as we look at these words, which form one clause in the description given in the Book of Proverbs of the virtuous woman. Some commentators have supposed it to be a picture of the Church at large of which this woman was a type, but be that as it may, we have evidently before us a very practical lesson that we must each take and apply to ourselves; for if these words were acted on, they would help us out of many a difficulty.

The characteristic of the verse is the word "law." I think it refers equally to both clauses; for the opening of the mouth with wisdom implies something habitual, not occasional, and the whole verse reminds us of our Lord's own coupling together the wisdom of the serpent with the harmlessness of the dove.

What is the meaning of the word "law" as we find it here? We are too apt solely to connect the idea of law with *edict* and *decree*, with some *coercion from without*. But the word in this place has no such meaning. It corresponds more with law as we find it in nature—gravitation, for instance, or growth: and it points to a great principle infused, that does not act now and then, but instinctively, habitually, as a rule of life.

There is a vast amount of resistance in the human will, when brought in contact with the general idea of "law." Man does not like to be coerced, and a law from without rouses immediate opposition. There is law in this sense, for we read much of God's "statutes," and "ordinances," and "commandments," against which man continually rebels. But when, under the teaching of the Holy Ghost, the heart is renewed, God's law changes its place, and the love of Christ becomes a constraining power in the inner life. Then the law within exactly corresponds with the law without—only there is all the difference between the force of a principle infused, and, therefore, always present, and the pressure of a mere command, acknowledged, it may be, but not loved.

Let us apply this to the exercise of kindness. There are many kind people in the world who do many kind things, of whom it could not be said "in their tongue is the law of kindness." For law, just as the principle of attraction, is *always* in force; there is no coercion about it, no great pressure brought to bear on certain occasions. By its very nature it acts continuously.

When we get this into our minds, it will dissipate the too common idea that kindness will have to be regulated by the state of the recipient. If that were the rule, if it had to be proportioned to another's worthiness, it could not be spoken of as "the law of kindness," for it would vary continually, and there would be no "law" about it. It is a frequent mistake to deal with kindness as a *feeling*, which has a right to fluctuate according to taste and preference, or at least according to the judgment formed of others; but when we look at it as a "law," it has respect to the state of our own heart, and not to the state of others. There is an immense amount of kindness in the world, but the kindness of the woman that feareth the Lord is of quite a different nature. Wrought in her heart by the Holy Spirit, it is to be invariably exercised towards all, whether attractive or unattractive, worthy or unworthy, pleasing or unpleasing, grateful or ungrateful.

Some of us are kind to a great many, but unkind to a few. As long, dear friends, as we are unkind even to *one* person, it cannot be said of us that in our tongue is the law of kind-

ness. For this "law of kindness" is nothing less than the constraining power of the love of Christ giving itself out through the lips of those who are moved by it, and showing itself in all their actions. "Bear ye one another's burdens," we read in Gal. vi., "and so fulfil the law of Christ." The law of Christ, then, is the law of kindness.

It is most important to own to this principle. Unless we do this, we cannot carry it out. I think when there is a great conflict of spirit about it, it is plain that the principle is not acknowledged; but when grasped and loved, difficulties will be overcome.

Some very upright people believe they *ought* to be unkind to those who are not doing right; but there is no loophole for getting out of the comprehensiveness of this word "law." When a principle becomes law, it touches every point and every word. We are not, always to be *approvingly* kind, for this would be confusing evil with good. There may be the kindness of rebuke. I have known a very painful thing done in love and faithfulness, in such a way as to make the kindness of the rebuke a life-long lesson. There ought to be a recoil from evil, and we are not to seek the society of the degraded and sinful—this would show a want of spiritual sensitiveness; but if we are in sympathy with a loving Saviour, deep compassion will ensure the word of kindness.

All calculations about the worthiness of the persons to whom we are to show kindness give an inverted view of the matter, for then God could not have been kind to a single human being!

We are put right at once when remembering God's dealings with us, and nothing will give us a true view of the matter, but a study of the Divine character, in which appears the union of perfect holiness with perfect love. His word to us is, "Be ye followers of me as dear children, and walk in love as CHRIST also hath loved us." The law of kindness can be maintained in constant exercise only under the constraining power of the love of Christ, in whom we see God, the ruler of the world, kind "even to the unthankful and the evil."

I am quite sure if we look at it not from the standpoint of others but from our own, realising that kindness is the law of our renewed being, the law of Christ, we shall see that it is a principle that will not fluctuate with varying circumstances: "Charity suffereth long and is kind, beareth all things, believeth all things, hopeth all things; endureth all things." If we take the reflection of those we have to deal with, we shall be chameleon-like in our kindness, and there will be selection instead of universality. There is great change, and fickleness is characteristic of the age in which we live; let us not, dear friends, be infected by it. People should feel no uncertainty about us. There should be stability in the Church of God, and manifested reflection of Him with whom we have to do. We cannot think too much of the words which are here said of the woman that feareth the Lord, that "in her tongue is the law of kindness"—a law given and implanted, not a mere feeling, with the fluctuation inseparable from feelings, but a living, acting principle in daily life.

Some have been so tried by seeing much apparent kindness and politeness that are not true, that they have been inclined to run to the opposite extreme, and, fearing hypocrisy, they become rude, and uncourteous; but what is the politeness of the world but a mimicry of what ought to exist in truth and reality in the Church of God?

There are two branches or aspects of Christian love,—family love and pitying benevolent love,—these two, kindness of brotherhood and the kindness of compassion, will cover all cases. God's loving-kindness manifested to us, and reflected by us, will make us kind to the poor, kind to the sinful, kind also to one another, and to those who sit beside us.

May this characteristic of "the woman that

feareth the Lord," drawn for us in the ages of the past by an inspired pen, become the characteristic in these days of *all* the women that fear the Lord!—(*Woman's Work*)

NOT THE GIFT, BUT THE GIVER.

MANY persons by mistake separate between Christ and the blessings which flow from Him. Carrying the idea too far that "Jesus is passing by" full of grace and truth, they accustom themselves to think of Him as dispensing full salvation in a manner resembling a passing train which flings to an expectant recipient a treasure, without stopping or slackening speed. This does not correctly represent God's method of salvation. Holiness is not a spark struck off from Divinity, and flung into the soul like a flash from smitten steel or flint. Nor does it come like showers, discharged from clouds, which periodically collect and disperse. The true theory is this: Salvation is Divinity itself quickened in the soul. There is a real formation of Christ in us to make a hope of glory. He dwells in us by actual transmission and occupancy. Regeneration is a re-birth of Jesus in the heart. He does not dart life into a dead soul from a remote distance as a man would fling seed from his hand into the ground; but He comes Himself to be the life of the soul, just as the vital fluid in vegetation is the life of trees and plants. Therefore He says, "I am the way, the truth, and the life." He is more than the Author of life, He is life *itself*. And He *lives* His life in us more than He *gives* His life to us. It was this thought, no doubt, that checked Paul after he had said, "Nevertheless I live," and caused him to say, "And yet not I, but Christ liveth in me." His spiritual life was generated and sustained by and from a living Christ within him. He lived because Christ lived in him, just as the body lives because the soul lives in it. The seat of vitality is not in ourselves but in Jesus. We must, therefore, have Him to have life. It is not enough to have external blessings from Him, or internal influences and gifts *through* Him. We must go beyond all gifts and have the Giver. And with Him we are sure to be with every blessing blessed. The greater includes the less—the whole involves all the parts. Christ lives in me, and by interaction I live in Him. I live in Him as the branch lives in the vine. Indeed the branch is a part of the vine, for it partakes of its nature; and yet not so as to destroy its individuality, for it may be cut off without harm to the main vine. So we are made partakers of the Divine nature that we may escape the corruptions that are in the world through lust. It was not enough, our blessed Lord and Redeemer perceived, to bless us with vitalizing influences and touches of quickening Power—He must graft us into Himself, and make us partakers of His own incorruptible nature. He must antagonize the death and decay which sin has started within us, by His own immortality and eternal life. Therefore, the water which He gives is not a goblet at a time or a periodic shower, but a well of water put within us, and springing up into everlasting life. That is, He locates Himself as the fountainhead of eternal life in our hearts. Accordingly His Divine Life becomes expulsive of our spiritual death. Hence the summary way to seek salvation is to seek Christ. With Him we have all His dispensations. Having the Sun we have all the spreadings of His light.

A wealthy telegraph company, fearing the competition of the telephone by Edison, and still more fearing the prolific genius of the man, tendered to the inventor 10,000 dollars a year for his invention of the telephone, and all that he might invent in future which would in any way interfere with the company's telegraph. Thus the company proposed to possess themselves of Edison, and with him get all the possible productions of his genius in their line.

In like manner, when we get Christ we get

infinite resources. All the possibilities of grace become ours, with this difference—Christ is a free gift.

"Give me Thyself; from every boast,

From every wish set free,

Let all I am in thee be lost,

But give Thyself to me."

In Christ all fulness dwells. Having Him, therefore, we receive of His fulness "grace for grace." We can receive nothing greater—nothing more, except as our comprehension enlarges. The greatest gift from the bridegroom to the bride is the bridegroom himself. So in taking Christ, what are multitudinous blessings in contrast with Him? Indeed, what is heaven or the bliss of immortality when placed in competition with Christ?

A. LOWREY.

(Divine Life.)

Miscellany

SIMPLICITY OF LIFE.—The Chairman of the Congregational Union, in his address at Cardiff, said: "One part of our work of witnessing for Christ I venture to urge as of vital importance, and never more needed than now. I refer to Christian simplicity of life, the departure from which appears to me to be the sin and danger of the nation to-day." These are words that needed to be spoken, and need to be repeated. In the imitation of others, and in the desire for luxurious homes and dress, multitudes are living up to the very limits of their incomes, and often beyond it. We must, as members of Christian churches, begin to set the example of a firmer self-restraint and moderation in dress, and food, and furniture, and social life. There is much scorn nowadays at Puritan morals; but we are fast learning, by a bitter national experience, that the Puritan extreme was a wiser one than ours. We have a long way to go back ere we reach Puritan sobriety, and we need not fear going so far as to reach Puritan extravagance.

TELEGRAPHIC NEWS.

London, January, 22nd: The report that the Russians had been defeated by the Turcomans at Tchikislar is not confirmed. The report originated in the transfer of the Russian base of operations from Tchikislar to Krasnovosk.

Madrid, 22nd: The Cortes have voted the abolition slavery in the island of Cuba.

Berlin, 22nd: A Bill has been introduced by Prince Bismarck in the Federal Council for increasing the German Army by eleven regiments of infantry, two regiments of artillery, and one of pioneers, besides thirty-one batteries of artillery, thus making a total increase of sixty thousand men on a war footing and twenty-six thousand men on a peace footing. The Bill states that the measure is justified by the strength of neighbouring States.

London, 23rd: The *Times* urges that it is the duty of the Indian Government to declare its intentions as regards the future of Afghanistan.—It is reported that General Skobeloff will succeed General Tergukasoff in Central Asia.

24th: It is reported that the inhabitants of the province of Kars are exhibiting a hostile feeling towards the Russians.—Prince Bismarck's bill for increasing the German Army has been received quietly in France.—The *Times*, in discussing the same subject, does not regard the proposed increase in the German army as menacing to the general peace, nor yet confirmatory of the recent disturbing rumours, but as a vivid revelation of the terrible condition of the armed truce of Europe.

25th: The reported defeat of the Russians by the Turcomans at Tchikislar is now officially denied by the Russian Government.—Reuter's special correspondent at Teheran announces that telegraphic communication between Teheran, Astrabad, and Tchikislar has been established, and states that no Turcomans are near Tchikislar.—A new loan of £700,000 for the Ceylon Government, bearing interest at the rate of 4 per cent., has been issued.—It is reported that 44 lians (sic) of Chinese troops have

arrived on the Kuldja frontier, and that they are accompanied by twenty Englishmen.

Paris, 26th: *La Paix* affirms that Admiral Duperre, commanding the French fleet in the China Seas, has been instructed by his Government to occupy the Province of Tonquin, and that the Minister of Marine and Colonies will ask the Chambers to vote ten millions of francs for the purpose.

London, 26th: The *Times* publishes a telegram from Cabul, which mentions a scheme for the settlement of the Afghan Question. It states that the British army is to withdraw to Jellalabad, leaving the Afghans to elect their own ruler. Until their decision is arrived at the British Government will forego sending an Envoy to Cabul, and the British forces will occupy Jellalabad and Kandahar pending the settlement, the surplus revenue being paid to Cabul.—A violent speech has been made by Mr. Parnell, in which he denounced the relief funds instituted by the Government, because they did not aid the rent defaulters. He claimed a separate nationality for Ireland, and said the landlords must go.

Constantinople, 26th: The exchange of notes between the Porte and Sir A. H. Layard (the British Ambassador) respecting the Moollah affair continues.

London, 27th: The Lord Lieutenant of Ireland has refused the invitation of the Mayor of Dublin to dinner because the latter had presided at a meeting of Home Rule members lately held.—Mr. Lowell has been appointed by the President of the United States American Minister at the Court of Saint James in succession to Mr. Welsh. The American Senate has confirmed the appointment.

28th: Major-General Clifford temporarily succeeds Sir Garnet Wolseley at the Cape.—The Mayor of Dublin attended the levee yesterday of the Lord Lieutenant of Ireland, the effect of which will probably be a reconciliation.—**OBITUARY.**—Major-General Woods, Madras Army; Major-General Boyd, Bengal Army.

Vienna, 28th: In a speech made by the Austro-Hungarian Minister for Foreign Affairs, he said that the Austrian policy towards France was of a pacific character, and that France was not threatened by the Austro-German alliance. He further stated that the relations between Austria and Russia were very friendly.—The applications for the new Ceylon Government 4 per cent. Loan for £700,000 are seven times in excess of that amount.—The semi-official *Agence Russe* declares that there is no foundation for the statement that Russian troops are being concentrated on the Polish frontier, and that the Russian Government has not, therefore, offered to withdraw them from that quarter at the desire of the German and Austrian Governments, as was previously reported. The only foundation for the reported Russian defeat at Tchikislar arose from the capture of a transport train by some Tekke Turcomans.

London 29th: It is stated that the Home Rulers in Mayo will start Davitt and Braman as members of Parliament, on the condition, however, that they will abstain from attending the House.

PASSENGERS SAILED.

Per P. and O. Str. *Peshawur*, 24:

For Southampton.—Mr G F Taylor, Mr and Mrs W Cousins and child, Mr Dickson Park, Mr Joseph Johnson, Mrs Hewson, Mr and Mrs Cullford and five children, Mrs H C Stevens and infant, Mr George Gomer, Mrs Ross and infant, and Major W J Stewart.

For Brindisi.—Major and Mrs A Farrer, Mr C W Moore, Mrs H S Nicholls and infant, Capt W F Longbourne, Major and Mrs W Saurin-Brooke and two children, Mr Thomas Ormiston, Mr Archibald Hills, Dr N Hopkins, Mr A T Dennis, Mr and Mrs W S Cresswell, and Mr C Albertone.

For Venice.—Mr D Gray, Mr J M C Paton, Mr E G Moberley, Mr Cohen, Mr Munro, Mrs Ware, and Mr Spencer Robinson.

For Suez.—Mr and Mrs Jacobs, Mr J H Clark, and Mr Rembielinski.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khiva*, 28:

From Southampton.—Mr B Wyllie, Misses F and E Fox, Miss M Atkey, Mrs Le Marche, Mr P Ashurst, Mr L F Beady, Mr Horrocks, Mr Giffard, and Mr and Mrs W Jackson.

From Brindisi.—Capt Ramsden, Mr Morris, Mr H P Mulock, and Mrs Lillie.

From Venice.—Mr and Mrs Seaward, Mr H J Twigg, and Mrs Mr. and Miss Daniel.

From Suez.—Mr and Mrs Buckle, Mr Riso, Mr Autchberger, Mr Hajee Mohamed Sand and friend, and Mr Todhunter.

Domestic Occurrences.

MARRIAGE.

STRONG—LILLY.—January 28th, at St. Thomas's Cathedral, by the Rev. A. G. Lewis, W. F. C Strong Sergeant, Royal Fusiliers, to Emma Louisa, second daughter of the late H. Lilly, Esq., of Southend, Essex.

DEATHS.

MAXWELL.—January 22nd, at Bellasis Road, Byculla, of sunstroke, Thomas, only brother of John Maxwell.

BENNETT.—January 24th, at Byculla, J. N. Bennett, of the G. I. P. Railway, Lanowlee, age 26 years and 9 months.

VAUGHAN.—January 24th, at Dharwar, Lieut Colonel Henry Vaughan Off. Commandant 17th Regiment N. I., deeply regretted.

BETHAM.—January 26th, at 5, Civil Lines, Poona, R. G. Betham, Esq., Pension Pay Master, Dapoli, S. Konkan, (late Indian Navy).

"BOMBAY GUARDIAN."

Subscriptions received from 24th to 31st
January 1880.

A. Bryson, 31st December 1880, Rs. 7-10; John Winckler, 30th Jnne 1880, Rs. 8; Major R. Battye, (for 3 Copies) 31st December 1880, Rs. 22-14; Captain L. R. Battye, 31st December 1880, Rs. 9-4; Rev. George Macalister, 31st December 1880, Rs. 7-10; Rev. A. Norcott, 27th October 1879, Rs. 7-10; Rev. Dr. James Murray Mitchell, 24th January 1880, Rs. 18-14; Rev. W. P. Barker, 27th November 1879, Rs. 18-8; Rev. James Dawson, 31st December 1880, Rs. 7-10.

Advertisements.

NOTICE.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

CONCERT at the Town Hall 7th November 1879.—A large amount of donations promised on that occasion to the Hall and Coffee Room Building Fund of the Young Men's Christian Association still remains unpaid. The Hony. Treasurer has written to all as far possible, but some donors signed their initials only, and others there are whose addresses cannot be ascertained. All who have not already done so are requested to send their donations to the Honorary Treasurer Mr. F. W. Sedgwick, Church Gate Street, Fort.

J. N. HAWKINS,

Honorary Secretary.

Y. M. C. A.

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

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P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statdly.

many, in England, are brought up to think that the major part of religion consists in a deep-rooted dislike of dissenters, and these accordingly, mistake caste for religion. But the great majority of young persons grow up with ardent expectations of good to be derived from the world, and prepare themselves to enter the arena of life and contend for the brilliant prizes which their fancy sets before them. Whatever tends to beautify this dreamland which hovers before them as a mirage, is welcomed, and this is the reason why the fictitious and romantic literature of the day is so prolific. The writers of these books are for the most part doing for the minds of the young, what the drinking places are doing for the animal spirits of men, lifting them up into an atmosphere which their faculties are not fitted to breathe and which is not able to sustain them. Many of these are assailed by the skeptical opinions that are so freely expressed in these days, and not having any sense of the value of religion or of their need of it, they very easily accept these opinions. Later on, they find out that the dreams of their youth are not fulfilled and that the world has not such power to satisfy them as it professed to have, and it is then that they begin to be sensible of their need of something that the world cannot give; and, having been betrayed into the idea that religion is an unreality, they are tempted to look upon Life as a hopeless delusion and an inevitable snare. A writer in *Zion's Herald* speaks of the despondency of modern skepticism, and points out the contrast which obtains, in this respect, between it and the skepticism of the last century.

"The saddest books of our time are those of the skeptical writers of Europe. Infidelity has heretofore exulted as a sort of emancipation from the terrors of superstition. It now mourns, almost universally, over the terrors of doubt. It formerly gloried in the sufficiency of the natural world, without the supernatural. It now desponds over the inadequacy of life. The sorrowful problem of life, as it calls it, is the perpetual refrain of skeptical books, especially among the most skeptical of continental peoples, the Germans."

It would be well if our friends in this country who are drinking in a good deal of the skepticism of the day in their collegiate studies, would take notice of the blank despondency that comes upon the greatest of these unbelieving writers when the time for the enjoyment of the things of this life is passing away. What can be more striking than the gloomy tone in which Humboldt speaks of this life, when the time was drawing near for him to leave it. This is what our contemporary says about it:

When did humanity ever utter a sadder plaint than that which Humboldt, the great physicist, has left us in his posthumous biography? If any man should have found the natural life sufficient for happiness, apart from faith, Humboldt should. He was of distinguished family; his fame filled the civilized world; he was rich; he travelled; he was healthy and lived to about ninety years; he was absorbed in the contemplation of the science and beauty of the whole known universe: he was sheltered by royalty, and dined daily at the table of the king; he seemed to lack nothing of this world. But all through his prosperous life he was cynical and bitter, as his posthumous letters show; he passed through the skepticism of both the last and

the present ages, and died at last, in the deepest despondence of the latter. And now we read, as over his hopeless grave, this saddest and truly despicable estimate of the universe:

"I was not born to be the father of a family. Moreover, I regard marriage as a sin, and the propagation of children as a crime. It is my conviction also that he is a fool and still more a sinner, who takes upon himself the yoke of marriage; a fool because he thereby throws away his freedom, without gaining a corresponding recompense; a sinner, because he gives life to children, without being able to give them the certainty of happiness. I despise humanity in all its strata. I foresee that our posterity will be far more unhappy than we are. The whole of life is the greatest insanity. And if for eighty years one strives and enquires, still one is obliged finally to confess that he has striven for nothing, and has found out nothing. Did we at least only know what we are in this world! But to the thinker every thing is and remains a riddle; and the greatest good luck is that of being born a flathead."

Now who that considers the wisdom and goodness that appear in material creation, and in all the arrangements whereby our material wants are met, can fail to see that it is simply incredible that man should have been condemned by his Maker to a life of such sheer disappointment and such consummate vanity. We, for our part, believe that the secret of happiness is found in every man's path and that the explanation of the disappointment and despondency which come upon so many, is that they were unwilling to accept of the happiness offered by God because of the conditions annexed. It would be a very foolish thing for a man enslaved to the drink appetite, to complain that he has not the health; the strength, the judgment and serenity that wait upon temperance. In like manner, it is preposterous for men, no matter what their intellectual superiority, to scoff at the divine arrangements because they do not find in the path of self-will those blessings that are by God associated with the doing of his will. The secret of happiness is in the habitual exercise of faith in the living and true God. God offers this to every man, and there is a readiness on the part of little children to receive this gift of God and look to him for the light of life. But the world is under the domination of sin and the darkness of this world soon gets the victory over the child, and he grows up under the dominion of a very different principle from that which would have led him in the path of safety, namely, the principle of self-trust.

We would invite the educated Natives of this country to consider well this wail of Humboldt and see what a painted bubble this life is, apart from the consolations of true religion, that is, a religion that gives a sure and certain conviction of future bliss and purity in a world not tainted by sin or blighted by decay.

LIFE OF DR. DUFF. VOL. II.

We have been favoured with a copy of the second volume of the *Life of Dr. Duff* by Dr. Smith. It is enriched with an excellent portrait of him as he was in his riper days. This portly volume of 540 pp. contains the record of the last 36 years of his life. In the early chapters of this volume, we have the continuation of Dr. Duff's work in Calcutta, after the Disruption. In 1849 occurred Dr. Duff's visit to Southern

India, of which copious and interesting notes are given. Seven pages are covered with the details of a conversation with a Jesuit priest, Mr. Strickland. Gazing at the monument put up by the Maharajah of Tanjore to the memory of Schwartz (commonly spelt Swartz,) Dr. Duff was singularly overcome:

"The spectacle is extraordinary. I confess, it overpowered me. The monument is fixed in the wall; in front of it is a railing; I approached it: instinctively leant my elbow on it, gazed at the monument as if I were in a trance. I had no consciousness as to what had become of my companions; I was literally absorbed. I am not given to sentimentalism, but I was absorbed. There was a spell-like power in that simple monument. I stood before it. I forgot time and space. I knew not where I was, for consciousness was gone. Call it dream or vision or trance or absorption, I care not. It was human nature, human feeling, human sympathy. Before me in solid well-grained marble, in bold but not obtrusive or glaring relief, was the couch of the dying saint; on it stretched lay the pale, bald, worn-out veteran apostolic man, whose assistance and mediation heathens, Hindoo and Mahomedan, as well as Christian governing powers, eagerly coveted, in the last gasp of expiring nature. Behind him at the head, stood the affectionate, tender, sympathizing, loving fellow-labourer, Guericke; there he is, looking wistfully at the pale collapsed features of the mighty saint, whose spirit was then departing to join the general assembly of the first-born. And there is the Maharajah Serfoji in his full dress, standing by the couch and holding the left hand of the dying father in his, the heathen Prince emphatically acknowledging his grateful obligations, as a son, to the Protestant Christian missionary; while his ministers of state stand respectfully and sorrowfully and sympathizingly behind him gazing at that bland countenance which retained the stamped impress of benevolence even in death."

As we go forward to the maturer years of Dr. Duff we seem to note a mellowing of his religious character, a deepening of humility. We have been much interested in the account given of his visit to America in 1854, and of the way in which he was affected by the reception given to him there. Arriving in Philadelphia after 10 o'clock at night, in the midst of a terrific snow storm, he expected to get to bed at once, but found a large company waiting to receive him at the house of Mr. Stuart, his host.

"Judge of my surprise, my downright astonishment, when, on entering the spacious house, I was told that between 60 and 70 ministers were waiting to welcome me, in short all the evangelical ministers of every church in Philadelphia and its neighbourhood. I stood in dumb amazement, wondering what all this could mean. To each I was introduced and from each received such a hearty shake of the hand, and such a cordial welcome in words."

There was 'a magnificent collation,' then speaking and devotional exercises, a Methodist bishop praying 'how sweetly and earnestly, (he says) it pierced my very heart,' and after midnight the party broke up some of them to spend hours in reaching their home through the snow. He says:

"How can I portray my commingled feelings when I retired towards one o'clock to my couch of repose? It is impossible. Such a reception, so new, so peculiar, so unprecedented, what could it mean? I was lost in wonder, adoring gratitude and love. I approached these shores with much anxiety, in much fear and trembling. My only refuge was in casting myself wholly on the Lord and in praying that his will might be done, and his alone. That I

might realise myself as absolutely the clay and he the Potter, to shape me, mould me as he willed, and breathe into and through me, what he willed. Surely, I felt, this unparalleled reception must be a first smile of Jehovah. One thing I have rejoiced in, that the Lord enabled me to remain faithful, in adhering to my post in heathen lands, in upholding the work of evangelization as the greatest work on earth; in this honouring the Lord in connection with that cause, which, though despised by the world, is the highest and noblest in his estimation; and could this be a realization of the promise, then that honour me I will honour? I then trembled lest this might be a proud thought, instilled by Satan, and prayed that my sense of personal nothingness might be deepened and deepened, until it became too deep for Satan ever to fill it again."

It is evident from this extract that Dr. Duff highly valued the good opinion of his fellowmen, especially that of Christian people; but it is also evident that he was very fearful of the ill effect that too often comes from such exhibitions of the favour of men, and sought to realize his personal unworthiness. He was led in this American tour to go very much beyond what his strength would justify in the way of public speaking. Speeches of one hour, two hours, three hours, were of daily occurrence. We have such records as this: "The exhaustion to me after speaking was really awful." At Toronto, he says: "Obliged to speak in a stifling exhausted atmosphere for nearly three hours to an audience whose attention never for a moment flagged." Why obliged? Would not an address of an hour's length have answered the purpose? The fact was that Dr. Duff had the orator's delight in speaking, in addition to the great interest he took in his theme. At Montreal, after having spoken for hours the previous evening, he is at a public breakfast given in his honour. He says: "Hundreds were there, and I saw them so interested that I spoke on and on. No one having moved, I was unconscious of time, until, when I concluded, I looked at my watch and found it 1 o'clock; I had spoken three hours." A friend once spoke to him about a peculiarity of his speeches: "They seem from beginning to end to be sudden, impromptu, spontaneous effusions and yet there are parts of them that look so artistically and artificially prepared that it is difficult to believe that they are impromptu effusions." Dr. Duff then told him what his custom was:

"I abhorred the idea of addressing a great public audience on any subject without thoroughly mastering all the principles and details of it. I revolved these over repeatedly in my own mind, until they became quite familiar to me. I then resolved, having a perfect understanding of the subject, to leave the modes of expressing my views, or embodying them in language, till the time of delivery. In the course of a long and elaborate speech, there were often points of a delicate nature which required equal delicacy and even nicety, in giving them formal expression. These particular points, I thought over and over again until not only the thought became fixed and confirmed, but also the very modes of expressing it. In the delivery of the speech, when these thoughts came up, I did not leave them to any expressions which might at the time occur, but gave them in the language with which they had become riveted and associated in my mind; coming up in this way in their natural place and connection, strangers might not know but that they were spontaneous effusion of the moment, like all the rest of the speech."

We hope shortly to resume our notice to this volume.

INTERNATIONAL BIBLE STUDY.

February 8, 1880. 1 John I. 1-10.

This is called an Epistle, but is rather of the nature of a treatise on the great characteristics of Christianity, yet it was evidently prepared for some body of Christians in particular, judging from such passages as ii. 19. Whether this was written first, or the Gospel of John, we cannot positively say, but the same hand is traceable in both. The object of this Epistle is stated in ii. 1. "These things write I unto you that ye sin not". It is written that Christians may understand the fulness of grace that there is in Christ and avail themselves of it to resist temptation and lead holy lives.

"That which was from the beginning, which we have heard, seen, handled, of the Word of life." As the Gospel begins with a sublime reference to the Word who was with God and was God, and became man, in whom was life and light, so this epistle begins with a declaration concerning the Word of life, incarnate in a real body, not, as some said, an ethereal body, immaterial. The sacred writer had seen and handled the person of Christ; had laid his head upon the bosom of Christ, and knew just as well that Christ was a real man as that he himself was.

"For the life was manifested and we have seen it and bear witness and show unto you that eternal life that was with the Father." It appears from this that it was the privilege of the apostles to show unto others who had not lived in the days of the incarnate One, the same life that was shown them in him. In other words, it is our privilege to have the same manifestation of the glory of God in Christ that they had. The word is that which reveals the mind; the word of God reveals the mind of God; aye, God himself is in his word; to receive the word with the heart is to receive God and to receive life. By the word we are united to God, as the branch is united to the vine; and the life of God is thus imparted to us. The moment that a man fully believes on the Lord Jesus Christ, that moment Christ becomes to him a glorious reality, a living, omnipotent person, working in him to will and to do.

"That which we have seen and heard declare we unto you." To read aright this testimony of John is to have a soul-affecting acquaintance with the Saviour. "That which we have seen and heard declare we unto you." It is not that John testifies about him, but that he reveals him to us, that is, the Holy Spirit does through the writings of John.

"That ye also may have fellowship with us." In the knowledge of God, and in the experience of his power to redeem and sanctify. It is ours to know Christ as the apostles knew him; for they did not really know him till he had passed from their senses, and they were baptized with the Spirit.

"Truly our fellowship is with the Father and with his Son Jesus Christ." It is thought a grand thing to have partnership with a banker of unlimited wealth, but what must it be to have fellowship with the Lord of glory. The thing would be preposterous if God were not love, and love demands an object, and is most conspicuous when the

object has no worthiness of its own. What God and Christ most value is the power of blessing and it is specially in this that we have fellowship with them. It is ours to show the eternal life that was incarnate in Christ.

"These things write we unto you that your joy may be full." We have seen that the object of this writing was that the recipients might not sin; here, that their joy may be full, is said to be the aim. We learn from this that to sin not and to have fulness of joy are closely allied, so that when the one end is obtained the other is also. For what saves us from sin is the love of God shed abroad in the heart. Love accomplishes what all the power in the universe would fail to secure. What hinders men from escaping the dominion of sin is the idolatry of power. They fancy that power is the great word of the universe, but the great word is love. This will open the brazen gates and bring down the high towers as nothing else can.

"God is light and in him is no darkness at all." We cannot truly seek him so long as we are cherishing any thing that dreads to appear in its true character. "In him no darkness." If we are in him we are in the light and have thrown off all disguises. "No darkness at all." The electric light fills a room with light; even under the benches there is light; but what is this to the light of God? If we are in him, darkness cannot be in us. Now what understand we by light and darkness here? We are told a little further on that he who loveth not his brother is in darkness. Light and love then go together. The absence of love is darkness, no matter how much knowledge there may be in the mind.

"In the light we have fellowship one with another." This was seen after the Pentecostal effusion of the Spirit when no man called anything his own, when all were knit together by the Father's love shed abroad in their hearts. At length came Ananias and Sapphira, threatening to bring darkness into the church, by muffling up their pecuniary matters. Happily the Spirit of God arrested the bold attempt.

"And the blood of Christ cleanseth us from all sin." Sin is here considered as something that distains and soils the nature, making us to be unclean, as the leper was. To cleanse a man from his leprosy was not merely to banish the signs of leprosy in his body but to remove from it that which came into view by these external signs. And to cleanse the believer from all unrighteousness is not merely to forgive him and do away with the iniquity that has already come to view, but to change the inner fountain of his being, so that the fruit of holiness shall appear. It is our privilege so to know Christ as to experience this mighty power through the indwelling of the Holy Ghost.

"If we say that we have no sin we deceive ourselves, and the truth is not in us." The truth comes to us to deliver us from our self-confidence and show us our sins and our need of Christ. The truth cannot enter our heart if we are determined to maintain our own righteousness. Some in those days denied that they had any sin needing an atonement, and they also denied that Christ had really died on the cross; it was only a spectre, an apparent Christ that seemed to die there.

"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." How much better to recognize our sinfulness and be absolved from it by the blood of Christ. Not only to forgive but to cleanse. "Just". Justice and mercy are wedded by the atonement.

"If we say that we have not sinned." Here we see what is meant in verse 8. If the apostle had intended to convey the impression by what he says there, that every believer must be always sinning, it would have been absurd to follow it up with the very mild statement that we all have sometimes sinned.

REMINISCENCES. LVI.

WRITING these reminiscences of years gone by, we thought we would like to see again some of those things which Homunculus wrote and published in youth. A friend in America to whom this desire was expressed, having a copy of "Oluph, a tragedy" published in 1836, lately forwarded it and we have thus had an opportunity of reading it again after an interval of 35 years. It is a book of 105 pp. 12mo. The title page has only the title of the book, and even if the book had more merit than it has it would have been a wonder if it had not fallen still-born from the press. The writer had the idea that if it could not of itself arrest the attention of the public, it mattered little what became of it. If it had borne his name, a considerable circle of his friends would probably have interested themselves in it. We are not aware that it ever received the slightest notice from critics or any body else. People are not disposed to lay siege to 105 pages of blank verse, without some prior assurance that their pains will be rewarded. We cannot conscientiously say that there is any thing here to reward the pains of the reader. The versification is elaborate rather than flowing, and often stiff and strained if not pedantic. The plot exhibits some ingenuity. The scene is in Norway before the old Scandinavian religion had passed away. Oluph, the principal person, heir to the throne, is away fighting an enemy who had invaded the land. He is victorious. Returning, he obeys a command given by his father, and extirpates some bands of robbers who have been infesting the land. Reaching the capital he is surprised to learn that the king had gone forth to meet him, and is unable to account for the fact that he did not fall in with him. Soon the murdered body of the king is found lying upon the most conspicuous altar of the capital. His death is a mystery upon which all the interest of the tragedy turns. Oluph succeeds to the throne; but he has a step-mother and a step-brother, who spread abroad a rumour that Oluph caused the death of his father. It is unnecessary to trace the plot through the various details of the five acts. Oluph had bound himself by a solemn oath to take the life of the one who had caused the death of his father. It turns out at length that it was really Oluph who had taken the life of his father without knowing it. The old man had been taken captive by the robbers and was with them in their hiding-place when Oluph and his troops fell upon them and put them to the sword. In fulfilment of his vow Oluph immolates himself. We give one scene from this play, asking pardon of our

readers, if any of them grudge the space thus taken up.

Act iv. Scene iii. An island; rugged and obscure spot thereon; in the back ground a huge rock, covered with strange characters. A fire. Thunder.

Thorstein.

Not vainly have I toiled. There goeth abroad
The soul of slaughter and disease and crime;
Peace is effrayed, and in the quietest house
Starts out the brother's sword; in still repose
His sire the son doth stifle; noiseless creeps
The wife with horrid steel, while fondled youth
Drops poison in the cup; unconsciously
With villainy hand in hand virtue conspires.
These things fore-doomed, foreknown, come now
to pass.

Thrones tremble; kings, more wretched than the
worst

Who pitifully buy life, cry out for death.
'Tis awful, but 'tis glad some to that spirit
Which is beyond the nature of these base.
What moves this way? The step of royalty;
She comes; a nature like mine own, not boasting
A kindred feeling with the multitudes.

Enter Asgilda.

High-born, all hail!

Asgilda. O prince of mysteries,
Who thriddest these dark narrows of dread fate,
Whose darkness only we behold and shake—
Give me the knowledge that I crave.

Thorstein.

The longing that hath led thee; thy desire
Shall meet my smile. But hither comes another
Bent to the same demand. Once to the twain
Answer shall spoken be.

Asgilda.

Thorstein. Wait silently.

Asgilda. Tell me; your might is great,
But I have aided potentially ere now
The power whose speech I pant for; say.

Thorstein. Behold! [*Asgilda retires.*]

Enter Oluph.

Oluph. I know thee to be Thorstein; chieftancy
And high attainment in the art, is writ
On the bold brow of thee. 'Tis whom I seek.
Thorstein. Welcome, thou sovereign of an hour
and hail!

Oluph. By mysteries and darkness, by yon sky
That the wild thunder troubles, by the hour
That aids you in your searchings, by all things
Which minister the power that ye do vaunt.
And by the light within you, and the Heaven
To which that light belongs to quench or nourish,
Tell me what hand unhallowed murdered him
From whom I sprang.

Thorstein. And when you hear his name—

Oluph. Instruct me where he dwelleth.

Thorstein. Would ye slay?

Oluph. Swift as the wind, more eager than the
flame

I'd be upon him.

Thorstein. Then avoid this place,
Get to some cave and crouch from treacherous
day

And man's discovering mind; forego all joys
That wait on motion and companionship;
E'en in the tomb impenetrable seek
The ignorance of death; for this to know
Which ye demand of us is poison's worst.

Oluph. Answer to me, else may your dangerous
craft,

Your sorcerous arts be ruin on your head.

Thorstein. Be wise, O Prince.

Oluph. Reply to me, O wizard.
Else I put forth mine own supremacy
And sweep thee and thy partners from the land;
Ay, every vestige of the art uproot
In these dominions, and with foul disgrace
Pursue your name.

Thorstein. Beware mine ire, rash prince.

Oluph. I dare it and defy thee to make known
This murderer of a king.

Thorstein. Brave not your fate.

Oluph. Thine own is sorely perilled.

Thorstein. Hearken, tremble.

It was your hand that slew your royal parent.

Oluph. Miscreant, is this thy art?

Thorstein. Hence with thy sword!
One word of mine can hurl thee in the waters,
Never to reappear.

Oluph. Time is misspent,
But I once more thy boasted knowledge task.
Where is the old companion of my sire

Who journeyed with him in his last outgoing?
Thorstein. E'en in your palace Einstein with you
dwells;

Hourly he meets your eye and from his tongue
Drops ever in your ear his wisest knowledge.
Oluph. I leave thee; bootless is all question,
held

With arrogating ignorance like thine.
Fool, do my subjects deign to give thee fame,
By thy unmeaning accents to be swayed,
Before thee as a prophet to bow down?
Impostor, I depart from thee, but shall
These thy revilings well remember.

Thorstein.

Arrest thee; thou shalt hear truth unbesought.
Detested by thy subjects, on the field
Betrayed, o'erthrown by foreign foemen, driven
From company of goodness, most debased,
Thy only death-hour shall be happiness.

Oluph. False prophet, hast thou ended?

Thorstein.

Lady, thou hast been answered.

Asgilda.

His the deed?

Terrible gods, how may this be believed?
Thorstein. It shall not be gainsaid. He is the
doer.

Asgilda. I'd sell the afterworld to know this
true.

Thorstein. Why suffer doubt? Our art partakes
thy faith.

If still uncertain, Einstein will approve.

Asgilda. It is the dearest, best beloved word
Dropped ever on my ear. Farewell! My guards
Wait for me restless. Thanks for your disclosures.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—I feel obliged to Rectus for the courteous notice he has given my letter, which let me state was never intended to be "exhaustive."

His remarks on the subject of my letter invite a reply.

Referring to the non-attendance, Rectus observes, "The non-attendance at the class meeting of some of the members is described as revealing a sad state of affairs, to rectify which it is suggested to introduce a rule making it the sine qua non of membership." He next goes on to point out the mistake I have made, and asks, "Is there not a mistake here in identifying the state of the Church with the spiritual condition of a few?" A pertinent question, had I indeed made this mistake. If Rectus had read what I wrote, carefully, he would never have misconstrued my words.

I have much pleasure in quoting from my letter as it appeared in your issue of January 3rd, "certain members of the M. E. Church, though they neglected the class meeting, were notwithstanding retained as members, for the simple reason that our Discipline did not prescribe any course of action for such neglect." Here is no attempt at all to identify "the state of the Church with the spiritual condition of a few of its members." The "sad state of affairs" refers not to the "non-attendance at class of some of the members," but to the want of some disciplinary course of action respecting those who deliberately neglect this means of grace—supposing members of the M. E. Church were to infringe the rules regarding wilful indulgence in "spirituous liquors" or in "such diversions as cannot be used in the name of the Lord Jesus" and which are of a "questionable moral tendency," how would we deal with such cases? The Discipline prescribes what action to take, and in prescribing does not by any means breathe intolerance. On adhering to these rules during their term of probation, these members were granted admission. Now that they have been admitted into full membership, it is expected that they maintain their adherence; else, after repeated admonitions, due forbearance, and failing to repent, they have "no place among us." Apply these remarks to the class meeting. Rectus questions the propriety of making the class a sine qua non for membership and hints

at intobrance. If Rectus is a Methodist he must be aware that the class meeting is already a test for membership in relation to probationers. No probationer can be admitted into full connection unless he has attended class for at least six months regularly. If then, I ask, we make the class a test for membership in the case of a probationer seeking admission, why should we abolish that test after his reception into membership? Is he not expected to continue attending, in the same way that he is expected to maintain his loyalty to the rules respecting intoxicating drinks and sinful diversions? Moreover, the probationer would never be admitted as a member, were he to absent himself wilfully from the class, during his probationship; nay more, his name would be dropped off the class Book. Why then retain him as a member, when he is guilty of similar neglect after his admission? If the rule is rigid in the case of the probationer, why ought it not to be equally rigid in that of the member? Would Rectus charge us with intolerance because we are so strict with probationers? If he would not, then where is the practical value of talking about "intolerance" and "misguided zeal"? The Discipline prescribes clearly for indulgence in strong drink and other imprudent conduct, why should it not prescribe as clearly for persistent neglect of the class meeting? If there is a spirit of intolerance in enforcing discipline for neglect of the class meeting, is there not a similar spirit also, in disciplining members because they persist in using spirituous liquor as a beverage, or deliberately take part in a dance? Why does Rectus not inveigh against the intolerance exhibited here? According to him, ought we not to prop up the recalcitrant members who do not "see exactly as we do in every respect"?

Rectus may say that there is no parallel between the two. Let me assert that the parallel exists in the fact that *both* stand as tests of membership for probationers. A probationer must conform to the rules concerning drink and sinful amusements before his reception into full connection, and the same probationer must also attend the class for six months before he can be recommended for, and received into similar privileges. Beyond that, I admit, there exists no parallel, because we can exercise discipline in the former, but we cannot, in the latter reference.

Rectus doubts the efficacy of the test; observes that it may be "the better for Methodism; asks, "but will it be the better for Christ's Church?" In other words, he urges that the relaxation of this rule will aid to strengthen the weak hands and confirm the feeble knees."

In the first place, the rule in question has nothing whatever to do with the Church of Christ in general. It relates solely to the *Ecclesiastical administration* of one particular section of that Church; the class meeting being an institution peculiar to Methodism; "native to its soil." Rectus mixes up the Church of Christ and Methodism in such a way, as to leave the impression that the "orderly" ones are members of the Methodist Church, and "the weak in faith and practise" members of Christ's Church. He adds, "The result which would naturally flow from this exclusion would be to change declining interest into indifference, if not into direct opposition, placing the subject beyond the influence of the body of believers with whom he felt it to be his duty to identify himself." The same precisely, may be said of the rules respecting drink &c. Many in this land, would have been members to-day of the M. E. Church, had we relaxed the disciplinary rules on the drink question. Have we proved bigots and narrow-minded sectarians in not relaxing them? Rectus may as well charge us with having "changed declining interest into indifference if not into direct opposition &c." through our exclusiveness in this connection. If the relaxation of the test proposed, be urged as a plea on behalf

of perverse members, why not do away with the class meeting in toto? There are scores of Christian people in India, who have distinctly said, that they would identify themselves with the M. E. Church, provided they were not expected to attend class, that being a most unpalatable subject to them. Why do we not receive these folks into full connection? They are, it is true "weak in faith and practice," they do not mind indulging in many questionable things, but then the "Church of Christ should be the nursery for heaven." The Methodist Church is a branch of that Church; therefore the Methodist Church should be the (branch) nursery for these half hearted, worldly minded, professors. Is not the Methodist Church flagitiously guilty in excluding them from membership? Again, I fail to see how the rigid enforcement of this test would possibly deprive us of long suffering and forbearance. With regard to the other rules, which if infringed necessitate disciplinary action, ample room, in spite of this rigidity, is afforded for forbearance, and this forbearance is exercised. What then is there to prevent the same forbearance being exercised with reference to the class meeting rule?

No doubt in exceptional cases some spiritual improvement has resulted through relaxing the rule. But they are only *exceptional*. Their name too, is not "Legion." Is not the slackening of the rule as a test, in itself, a tacit encouragement to indifference, neglect, and spiritual decline? In confirmation of which I refer Rectus to the spiritual loss both British and American Methodism have sustained through this very mistake.

Rectus inquires whether the class Leader to whom I referred, "did all he could to encourage the negligent members of his band to see their privileges as well as their duty in improving this means of grace." I cannot say whether this particular Leader did so or not. But I can without hesitation say that I know of others who have done so *faithfully*, and yet the "negligent ones" have not shown themselves faithful; they have continued to absent themselves for no valid reason, at the same time evincing no desire to grow in grace. Six As, an eminent evangelist used to say, spelt "backslider." Six and more As in these cases, invariably spell "backslider."

How would Rectus advise? that these be allowed to remain, and be considered as bona fide members? What practical benefit is there to be derived from their retention?

The Methodist church is in principle, a "church militant," possessing a kind of military order and precision in its economy. This principle requires its members to be precise, or as Rectus terms it, "orderly."

Methodism has a grand mission entrusted to it in India. To ensure success all its members must fall into line—God's line.

In conclusion I would state for the benefit of all your readers, and especially, your Methodist readers, that it is out of *no* spirit of intolerance, I lay this stress on the class-meeting. Nor have I the remotest wish to impose a yoke "as unwarrantable as it would be detrimental to the true interests of the Redeemer's Kingdom." On the contrary, I want with all my heart, to see those interests promoted, to the honour and glory of the Great Head of the Church, "whose I am and whom I serve."

Yours truly,

NEANISKOS.

SIR,—I was glad to see in your last issue a letter from Col. Van Heythuysen advocating a weekly, or bi-weekly, union prayer meeting in the interests of missions, and other forms of Christian labor. It may be well to observe that the Bombay Missionary Conference has for some time been sustaining a monthly union prayer meeting for this object, though for two or three months past, for one reason or another, the meeting has not been held. The plan is for the meeting to occur during the last week

of every month, and to be held with the various churches uniting in it in rotation. The particular day on which each monthly meeting is to occur varies with the convenience of the church receiving it. Notice of the meeting is usually given in your own paper, as well as from the pulpits of the churches. I hope that Col. Van Heythuysen's letter may be the means of calling attention to this meeting, and of thus furthering the object aimed at by it.

Allow me also to call attention once more to the public meetings to be held by the Missionary Conference next week. An announcement regarding these meetings appears in another column of your paper to-day. They are to be held in the large hall of the Money School, which is a most central and convenient place for the purpose. An interesting programme has been prepared. The earnest hope is cherished that all friends of missions will endeavor to be present at the meetings, and that they may be made the means of quickening and deepening the interest felt by Christian people in Bombay in the aggressive work of the Church of Christ.

Yours &c.,
C. W. PARK.

NOTICE.

THE Bombay Missionary Conference proposes to hold a series of

PUBLIC MISSIONARY MEETINGS

In the MONEY SCHOOL, ESPLANADE, on the 4th, 5th and 6th days of FEBRUARY, as follows:

WEDNESDAY, FEB. 4

7-30 a. m. prayer meeting.

8 p. m. missionary sermon, by Rev. R. A. Hume of Ahmadnagar.

THURSDAY, FEB. 5

7-30 a. m. prayer meeting.

8 p. m. evening service, with music and addresses.

FRIDAY, FEB. 6.

7-30 a. m. prayer meeting.

7-30 p. m. social meeting, with music and addresses. Tea will be served at 7-45. Tickets for this meeting, one rupee each, can be procured at the depot of the Tract Society.

RECEIVED for the Christian Orphanage, Goolburga, from a friend in Michigan through Rev. C. P. Hard, Rs. 240.

M. E. CHURCH, Bombay. Appointments for to-morrow: Falkland R. Hall: 11 A. M. G. Bowen, 6 P. M. I. F. Row.—Dean L. Hall, 11 A. M. & 6 P. M. O. Shreves.—Mazagon 11 A. M. & 6 P. M. D. O. Fox.

RECEIVED for Grant Road Church: from L. E. F. Rs. 50; W. T. 13; J. C. 10; R. T. 50. Special for seats G. A. 5; J. St 5; J. F. 10; Falkland R. H. S. S. 18; Mrs. W. 12; Mr. R. 18; Miss M. 3; Mrs. T. 3; Mrs. R. 3; J. R. 3; V. B. 12.

RECEIVED for House of Hope from W. W. Rs. 19-4-0; in nomine Dei, Rs. 17-14-0.

Epitome of News.

SATURDAY, JANUARY 24.

—*Indian Herald*: We do think some action on the part of our Government is called for in connection with the results of the recent famine in Kashmir. It is said that out of a population of a half a million before the famine took place 200,000 only are now to be found in the Maharaja's dominion.

MONDAY, JANUARY 26.

—Cabul, 23: A new division has been made for political work. Major Hastings, assisted

by Lieut. Ramsay, has been placed in charge of the Kabul district and revenue work; also manages in conjunction with Wali Mahomed, Governor of Kabul. Colonel Tweedie, assisted by Lieutenant Neville Chamberlain, has charge of dealings with the outlying tribes, such as the Kohistanis, Logaris, etc. Captain Burton has charge of the road between Kabul and Jamrud.

Sixteen telegraph and twenty-four heliograph stations are now open between Kabul and Jamrud.

—The *Pioneer* thinks that it is high time to call attention to the extreme cruelty of the manner in which horses are branded at the Government Remount Depots. The unhappy animal to be operated on is tied up and each figure of the total number, by which he is to be in future distinguished, is separately burnt into his neck, one figure at a time. At present the current numeral is above 9,000: four times, therefore, the operator approaches the terrified beast with his hot iron and strikes it into his flesh, and four times the horse plunges and strives to break away at the imminent risk of injury to himself and the operator. Surely, too, his temper and confidence in man must be impaired by such treatment. Is it beyond the reach of science to invent a type of brand in which all the figures can be fixed in a row, and by means of which the horse may be marked in full once for all and released after the one pang without further torment? The horse as now branded bears the "mark of the beast;" but whether man or horse is the beast in this case, we leave common humanity to decide.

—The *Bombay Review* suggests a more excellent way to the Chancellor of the Bombay University: This is our plan—alas, not available to him for another year: summoning his energies and clearing his voice for a five minutes' effort he might have said—'Ladies and Gentlemen, Syndics, Deans, Fellows, Graduates, and Students, I hold in my hand the text of an Address, which having carefully prepared, I trust you will, each and all, at your ease, read from beginning to end; but as the pith of all I have said herein and can say was long since expressed by two eminent eastern sages—one well known, the other his very name perished—I will give it you in the unvalued terseness of their immortal words—

'Wisdom is the principal thing; therefore get wisdom: and with all thy getting get UNDERSTANDING:—

'And unto man He said, Behold the fear of the Lord, that is wisdom; and to DEPART FROM EVIL is understanding.'

Unbounded applause, prompted equally by a sense of relief and instinctive appreciation, would have followed this Julius-Cæsar-like treatment of the subject.

—On Friday night a fire broke out in a block of godowns on Elphinstone Bunder.

The block of buildings affected by the fire belonged to the Port Trust, and contained twenty-four godowns. The godown in which the fire broke out was stored with cloth, cotton waste, hemp, twine, &c., which readily took fire and the flames spread with great fury, and soon afterwards became of a far more serious character, for it entered the adjoining godown where were deposited eight thousand cases of kerosine oil.

By the exertions of the fire brigade and others, the fire was arrested after some hours. The damage is estimated at a lac. The kerosine, though subjected to great heat, did not explode or take fire.

—We all know, says the *Indian Herald*, the difficulty people in England experience in arriving at a correct pronunciation of Indian names. The following, which arrived from England by the mail to-day, show how opinions differ in this matter, about the present scene of interest in Afghanistan:—

Some folks there are who give it full,

And boldly call the place Cabul;

While others make it rhyme, with wobble

And ask us, "what's the news from Cabul?"
And learned maidens gently bable
About the dreadful news from Cabul,
Some speak it that you're scarcely able
To know it from the Atlantic cable;
Let those who'd rightly call the "babble"
Ope wide the mouth and talk of Cabul.

Retain the old fashioned spelling, Cabool, rhyming with tool, and there would be such variety of pronunciation.

—*Lucknow Witness*: The mortality returns for the N.-W. Provinces and Oudh covering the month of November show a little decrease in the ravages of the fever but not as much as we had hoped. The deaths from fever, mainly in the Rohilkhand, Meerut, and Agra Divisions, amounted to 350,886, against 401,080 for October. Eye-witness who come from these parts of the province tell appalling stories of the fearful suffering that prevailed. The banks of the Ganges were covered with corpses preyed upon by birds and beasts, and in all stages of decay. The dead were so many it was impossible to dispose to them in the usual way. It is a terrible visitation, thus to sweep off in three months a full million of the people.

—In the same is a notice of an assault by a Chinese mob upon Rev. N. Sites, missionary M. E. Church, at Zemping, 130 miles w. of Foochow. He was severely wounded and would apparently have been killed but for the intervention of a Corporal.

—The adult baptisms in connections with the Missions of the M. E. Church in Oude and Rohilkand last year were 175.

TUESDAY, JANUARY 27.

—*Times of India*: The dinner given to Mr. J. M. Maclean by the members of the Byculla Club last night was a signal success, the speeches of His Excellency the Governor and of Mr. Maclean himself being especially felicitous. In saying good-bye to Mr. Maclean in such an honourable and public manner, the members of the Club paid him a well-deserved compliment, which has hitherto been reserved for the Governors of the Presidency, the members of Council and the Judges of the High Court.

—A Banyan killed his mother-in-law at Bandora on Sunday, because she would not give him his wife's ornaments.

—After the 1st of February next all ordinary and registered correspondence addressed to the United Kingdom and countries served through it will be forwarded via Brindisi. The postage rate for a letter of half an ounce will be reduced to 4½ annas.

—A correspondent, writing from Manila, mentions a sad calamity which has befallen that colony. The Spanish gunboat *Meriveles* was seen to founder in the late typhoon, with all hands on board, numbering fifty souls.

—A meteorite weighing 10 lbs. which fell in the Wai talooka on the 4th ult. has been sent to the Asiatic Society's Museum, Bombay.

—Miss Collett, once a great admirer of Baboo K. C. Sen, speaks thus of his recent revelations: "Several of these 'conversations' are too puerile and too irreverently familiar for quotation here. Others read like poor imitations of Ezekiel or the Apocalypse, and these latter are too often disfigured by angry fulminations (always ascribed to the divine voice) against some supposed 'secret enemies of God,' who 'have put on the mask of Theists,' but who 'have not seen God, and ridicule those who have.'"

WEDNESDAY, JANUARY 28.

—*Bombay Gazette*: At its meeting held yesterday, the Town Council had under consideration a proposal from Government urging the introduction of the C. D. Act in Bombay on the score of the increasing prevalence of the disease; and stating that Government would be prepared to pay one-half the annual expenditure, namely, Rs. 36,972 (besides Rs. 7,000, first outlay for furnishing three hospitals) on the understanding that the other half was

paid by the Municipality. Mr. T. B. Kirkham said it was a pity there was no evidence before the Council to show an "increasing prevalence of the disease," or to show that the state of things was different now from what it was in 1878 when, according to the Health Officer, 50 persons died of the disease. He had no objection to the establishment of an hospital for the treatment of the disease, but he objected to the machinery of the police being employed to apprehend women on the pretence of getting them registered. The system was falling to pieces in the whole of Europe; and in an exhaustive recent work on the subject (to which Mr. Kirkham referred) Professor Sheldon Lamos smashes up the whole system all along the line and shows that it has failed everywhere; and that, while it is inefficacious in diminishing the disease, it produces countless mischiefs in collateral directions. Mr. Kirkham did not, however, propose to dispose of the Government communication in an off-hand manner, but suggested the collection of full information in order to enable them to come to a right conclusion. Several members concurred in these views; and it was finally resolved to request the Municipal Commissioner to prepare and lay before the Council the vital statistics of the question on a future occasion.

—*Pioneer*: "The attention of the High Court of Judicature at Fort William in Bengal has been recently drawn to cases in which magistrates have held trials on Sunday. The High Court has ordered that in future, 'without the consent of parties, and in the absence of urgent necessity,' no civil or criminal trial should be conducted on Sundays or gazetted holidays."

—*Times of India*: The rumours of an advance from Kandahar are now assuming definite shape. We believe that men have been telegraphed for to take charge of the stores that cannot be carried forward, and that the Bombay troops are to be hurried up with all possible speed. General Stewart will, it is believed, take the Bengal troops on to Ghuzni, and upon the Bombay troops under General Phayre will devolve the honourable duty of marching on Herat. In this way the country would simultaneously be overspread; the four leading cities of Cabul, Kandahar, Ghuzni, and Herat be all occupied at the same time; and we should be in an admirable position to dictate terms of peace to the inhabitants of the different districts. The march to Herat would be long, but not difficult, and so far as the weather is concerned the troops could probably start for Herat before they could start for Ghuzni.

—*Overland Mail*: Serious disturbances have again occurred in Ireland. A collision has taken place in Connemara between the police and the people, and in repelling the attack several persons were wounded.

The Government are about to advance further loans in alleviation of the distress in Ireland. The Duchess of Marlborough's Fund has reached nearly 20,000l.

From South Africa we learn that ex-President Pretorius, and Bok, the secretary of the Boers, have been arrested on a charge of high treason. All is quiet in Zululand.

Mr. Parnell, who is now stamping the United States as the representative of Irish grievances, has not been enthusiastically received by the leading American politicians.

Serious floods have occurred in France on the break up of the ice in the rivers, and great distress prevails amongst the poorer people.

The search for the bodies of the passengers by the train which fell over the Tay Bridge has been continued during the week. Eighteen bodies have been recovered.

Amongst the deaths recorded this week are:—Major A. Cunningham; Lieut.-Gen. W. F. Marriott; Lieut. Col. G. E. Watson; Lord G. A. Beauchamp; Hon. G. N. Fitzgibbon; Hon. and Rev. J. P. Hewitt; Lady H. C. Chichester-Nagle; Mr. H. Hancock, F. R. C. S.; Mr.

E. W. Cooke, R. A.; Dr. Freund; and Comte de Montalivet.

The trustees of Wesley's Chapel, in Bunhill Fields, which was lately destroyed by fire, after consultation with eminent architectural authorities, have definitely resolved to restore the main building and to rebuild the Morning Chapel, and to put the work in hand without delay.

THURSDAY, JANUARY 29.

—It appears that in Calcutta there is a class of persons, whose sole avocation is that of perjurers—professional perjurers they are called. These men are at all times willing to enter a witness-box in a court of justice and swear falsely for a consideration; and the authorities seem powerless. This class is however by no means confined to Calcutta.

—Wheeled artillery can now go to Jugduluck. The road will soon be made practicable throughout to Cabul.

—From Silchar information has been received that on the night of the 27th a raid was made on Baladhun Tea Garden by Nagas or Kuties. The buildings were all burnt, and the manager, Mr. P. Blyth, killed. The District Superintendent of Police has proceeded to the place with a party of thirty police.

—The *Str. Travancore* left Aden with English Mails for Bombay, Wednesday, 5 p. m.

—The troops belonging to the Bombay Army, either on service or held in readiness for service, in S. Afghanistan, will consist of—2 Batteries Horse Artillery. 2 Batteries Field Artillery. 1 Mountain Train Battery. 4 Regiments British Infantry. 6 Regiments Native Cavalry, 13 Regiments Native Infantry.

—*Indian Mirror*: Renan somewhere remarks that while every ancient nation limited itself to its own country and had its own history, the Jews were the first race that made history enter into religion and identified the interests and prosperity of humanity with their own. The Greeks had excellent historians, but their history was at best profane. It was the record of their petty quarrels and selfish triumphs—not like that of the Jews, a continued stream of Divine tendencies manifesting themselves in human affairs.

FRIDAY, JANUARY 30.

—*Bombay Gazette*: The chief source of danger with kerosine is not its liability to burn when set on fire, but its liability to give off a vapour which, when mixed with a certain proportion of air, becomes as explosive as gas when similarly mixed. The low flashing kerosine gives off this vapour freely at very low temperature, and the risk of explosion is consequently always present where it is used, for leakage from cans cannot be wholly prevented. The lower the flash point the lower the temperature at which this vapour is given off, and the greater the danger of explosion. At an outlay of a penny a gallon or thereabouts, petroleum could be raised from a low to a high flash point—that is to say converted from a highly dangerous and explosive material into a comparatively safe and inexplorable one. But to save that outlay kerosine which is a continual source of danger, is exported freely from America to all the world at a few pence a gallon.

—Same; Allahabad, 29: The expedition into the Lughman Valley starts from Jallalabad on the 28th.

Gholam Hyder, the Governor of Balkh, has issued an address to the people of Kohistan, informing them that he is about to advance on Kabul with a force of twelve regiments of infantry and twelve thousand horse, accompanied by Murad Khan, son of the Chief of Kundaz. An attack on the British is expected. All true Mosomedans join him to show their loyalty to the descendants of Dost Mahomed Khan. The principal Khans of the Panjsheree tribe have exerted themselves with the "histanis" to foment enmity with the British and have urged them to obey the orders received from Balkh.

These Khans are said to be in a village in Kohidamun and collecting men and supplies. Mahomed Sirdar Khan and Mir Abdul Kadar Khan have issued orders to the people of Kohistan, forbidding them to send supplies into the British camp at Kabul.

—In the month of November last 1,346 emigrants left Calcutta for the colonies, of whom 413 went to Demerara, 613 to Trinidad, and 320 to Surinam.

—Deaths last week, 459.

The first attempt ever made to manufacture wool by machinery in India on a large scale is about to be made in the Punjab by the Egerton Woollen Mills Company, a new concern. It is said that blankets, *bohies* (a form of shawl greatly in demand from Peshawur to Calcutta), and serges will be turned out.

—A daring but unsuccessful attempt was made on the 20th instant upon the life of Rajah Girendro Chunder Roy of Sheerapooly in Calcutta, by a Mahomedan assassin named Nazirally, who had been for some time in the Rajah's service.

Selections.

"NATURALIZATION OF THE CHURCH IN HEATHEN COUNTRIES."

The last "Catholic Presbyterian" contains an article with the above title, which merits more than a passing notice. Its authorship of itself is sufficient to command attention. It is from the pen of Professor Kellogg of Alleghany Seminary, who has had many years' experience on heathen ground. It is a noteworthy and significant fact that the chairs of Theology in two of our Seminaries are now filled by men who were Foreign missionaries. Dr. Hodge of Princeton, as well as Professor Kellogg, began his ministerial life as a missionary in India. That the Moderator of the last General Assembly is also an eminent missionary, and has already returned to his field, leaving to some predecessor in that office the duty of opening the next Assembly, has been widely noticed. Thus does the Church pay deserved honor to its own missionary work, in the persons of those who have been long engaged in it, and who are taken from their posts abroad to fill the most influential positions at home.

But this article is worthy of notice, not only for its author, but for its subject, which is treated in a way to set us all "a-thinking." It recognizes the Church as already existing in heathen lands, and as requiring to be "naturalized" there, in order to its free and healthful development. It looks forward to the growth of the Church in such lands into complete independence of foreign tutelage. The time for this is not yet, but it is time to be providing for it. Prof. Kellogg's essay is a study in that direction. It shows that the Church of God is adapted to the wants of men of all nations, tribes, and tongues. Humanity is one, even as the earth or the sea is one. The ocean is one, in all its vastness, flowing in all latitudes, and encompassing all lands. Everywhere it has the same elements, the same qualities, and the same powers. Everywhere it is moved by the same influences, the winds tossing its billows, and the moon uplifting its tides. But it shapes itself to the endlessly various shores, and men give its various portions different names, as they have differing forms. But it is one ocean still. One element fills all its depths and forms all its waves, and one solemn voice resounds perpetually along all its shores. So there is "one holy catholic Church," and the whole earth is given to it. Like the ocean, it the more easily takes possession of its inheritance because, without change of its essential nature, it can suit its form to the civil institutions and the historic conditions amid which it is to flow.

Prof. Kellogg makes three points. In order to "naturalize" the Church in heathen coun-

tries, I. "The standards of doctrine and polity must be adapted as closely as possible to the actual, specific conditions of society in each country." II. "All Churches, at one in their fundamental articles of doctrine and polity, waiving minor distinctions, should be organically united." III. "Finally, in due time and order, there must be entire ecclesiastical severance from the parent Churches in Europe and America." In this article he discusses only the first of these propositions, reserving the others, it is to be hoped, for subsequent numbers.

For the adaptation demanded by his first proposition, he states three requisite conditions: (1) "brevity and simplicity;" (2) "the exclusion of what is accidental and foreign;" (3) "adaptation in form to the special prevailing errors and needs of each people."

These points are illustrated and justified. He shows clearly enough that "whatever may be expedient for us in Christian lands, yet in organizing a church in a heathen or Mahomedan country, if we wish to see such churches from the first take root and grow as native to the country, we must beware of imposing on them our elaborate foreign formulas of doctrine and polity. We must be content to begin with a very brief and simple Confession. We must leave the elaboration of details to the native churches themselves, under conditions which Providence may assign to them."

That "accidents of Presbyterianism," or any particular "testimony" for which our providential circumstances have given occasion, should not be incorporated into the fundamental law of churches in lands, where they have no use or significance, is easily shown.

Especially instructive is Prof. Kellogg's presentation of the need that "the symbols of the Church, in each country, shall set forth the truth of God in specific contrast with the errors specially current among its people, and with careful regard to their specific conditions." Holding steadily, that the truth is one and the same in America, in Europe, and in China, he would have us see that the errors which oppose it, and prevent men from receiving it, may be widely different. For example, Calvinism, if it be true anywhere, is true everywhere. But it "does not follow that every doctrine must always be stated in the same way, or have the same prominence in the system." Taking "the doctrine of foreordination" as an example, he would have us "remember that the form and prominence of that doctrine, as set forth among us, has been largely determined by a general tendency, on the other side, to magnify the sphere of human freedom at the expense of the Divine sovereignty"; and that the need may be very different in face of Mohammedan or Buddhist fatalism.

He shows "the same necessity for modification of many details of Church polity, as well as doctrinal statement;" and raises the interesting question whether "the precise form of the pastoral office" which "our Western forms of Government" define, may not need some modification for its greatest efficiency in some foreign fields.

There is a manly candor and modesty in this discussion, greatly to be admired. Without dogmatism, and with honest frankness, the writer gives us the benefit of his study of the questions involved on the ground where they are practical.

Experimental study has led him to conclusion in which he is happy to know that he is "not alone in his judgment," and while the principles which he advocates seem clear to him, he leaves the specific application of them "to those familiar with each field," which is just what it will be wise for Boards and Assemblies to do.—N. Y. Evangelist.

We shall enlarge our ideas of God's goodness if before we come to look at the cup of our blessing, we look at the goodness of God to the irrational creation.

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